1: Glacken E-5 (1951-1952) 1953 AC7 Okinawa AC7

Perry's men, the aspect of these villages was one of rare and romantic beauty.[3]

2

Hanashiro

Hanashiro is a small village of the cluster type in Gushichan township (Gushichan-son) in the southeastern part of Okinawa.[4] It is on the present Highway 64 which begins on the Chinen peninsula, travels southwesterly, following the coast at a distance to Mabuni in the southeast, then crossing the island to Nagushiku town, a village south of Itoman.

The village and its surroundings are small in area, the actual town site including various village owned properties, taking up slightly over 22 acres. This is an agricultural village, with the exception of minor activities such as storekeeping and rice milling. As of December 31, 1951, it had a population of 589 (269 male, 320 female), living together in 120 households, an average of 4.9 persons per household.

The village is believed to have been founded about 400 years ago. By Okinawan standards this is not very old. It is off the main historical road which ran from Naha to Shuri to Kochinda, Gushichan, Minatogawa, through Tamagusuku township to the Chinen peninsula, probably the road travelled by Okinawan kings up to the latter part of the seventeenth century when they prayed at the altars on Kudaka Island.[5] There were in this area a series of castles on the tops of hills commanding the road and its approaches, the castles, the rough determinants of various regions formerly under a regional nobility. To the west there was Kochinda castle, Tamagusuku on the east, Gushichan castle near Hanashiro, where a surviving stone fence can still be seen, and the castle site of Itokasu. There is reason for believing, as we mentioned in Chapter 1, that this is in the general area of oldest settlement in the island.

[Text continues on P. 49 --analyst]

3 Hawks, Perry's expedition to Japan, as cited, Vol. I, 163, 164, 179-80, and an illustration of a "cung-qua" on p. 180. On the older village with granaries and storehouses, see Green's remarks in Hawks, Perry's expedition, as cited, Vol. II, 34, 36, and illustration in Vol. I, 178.

4 The village is also known as Hanagusuku: the meaning is the same, as shiro is the Japanese, gusuku the Okinawan word for castle. Many Okinawan place names have the suffix, —gusuku.

5 Spencer, The Noro, or priestesses of Loo Choo, as cited, 107.

One of these, the shimba (nnihija in Okinawan) is essentially a concave forked piece of metal set on a frame, which in turn rests on four props set up in sawbuck fashion. The rice sheaves are drawn through the teeth, causing the kernels to drop below. The sawbuck may be any desired height. Usually the top of the fork is waist level. The only significance of the shimba today is that it provides diversion and occupation for the old women, many of whom are too weak or too unsteady to operate the treadle thresher. The same is true of an even simpler device for threshing. Two short pieces of bamboo, or any piece of round wood, a little longer and with a slightly greater diameter than a pair of chopsticks, are loosely tied together on one end with straw or a strong blade of grass. The tied ends of the two sticks are held in the right hand, leaving the free ends to strip off the rice kernels from the straw. This labor is done by very old women. Age is no deterrent to work as long as people are able to get around. But, as in the south, the treadle thresher is universally used. This device was widely distributed by the Japanese agricultural specialists of the government throughout the empire in the years immediately before the war. In Matsuda, it is also thought to be about 15 years since its introduction.

As in Japan, from which the terms were borrowed, rice in various stages of cultivation and processing is known by different names. Rice in the hull is momei; unpolished rice is genmai, and polished rice is hakumai. Rice stalks are known as wara.

Hulling and polishing rice by machinery are also new in Okinawan villages. In Hanashiro, those machines driven by an open belt are about ten years old. A hand mill, the shiriushi, to be described shortly, was in general use for polishing rice up to 1940.

At present everyone, no matter how poor, pays for hulling and polishing of his rice. The mill owner in Hanashiro estimated that the machinery processed in ten minutes the amount of rice that formerly took a day to hull and polish by hand. Poor families do not try to effect savings by hand work. They pay the fee, sell the polished rice, and eat sweet potatoes.

Unpolished rice is disliked and is never eaten. It is described as hard and bitter in taste. The machinery in a rice mill varies from place to place in quality and modernity. The mill (seimaisho) has two machines: a hulling machine (momitsuriki) and a polishing machine (seimaiki). One simple type of a hulling machine is an endless chain type of mechanism. The rice is put in little buckets on the chain which carry it to rubber layers. As the rice is forced through the layers, the hulls are cracked and pinched off, and are then blown out on a pile in back. After being hulled, the rice goes through the shaft of the milling machine. The shaft housing is grooved. As the shaft revolves, it polishes the rice which is going through it. The shaft also gets heated, and this makes the polishing easier. In the older machine in Hanashiro, the rice was put through the shaft ten times

256 until the desired white shade was obtained. After the milling, the rice is quite warm, and both the chaff and the rice have an odor similar to brewer's yeast.

[462] [482] [415] Women carry the rice to the mill. It is heaped up in baskets set on their heads. Rice straw or a braid of rice stalks is placed over the small towel which rests directly on the head. On this the woman sets the basket with its rice. When the milling is over, the women pick up a handful, blow off the chaff, inspect the rice for wholeness and whiteness, and then put it in a large gunny sack. The chaff is placed in a smaller one. Hulls, occasionally taken, are usually left at the mill to accumulate in a pile outside the mill and there, at [824] frequent intervals, are burned. Sometimes the hulls or the ashes are taken for fertilizer.

[521] Bringing rice for milling is a social occasion for the women. They often have a child on their back. While waiting for their rice to be hulled and milled, they exchange greetings and news with their neighbors or with women from adjoining villages.

[727] As a result of the war, quality of machinery for rice milling differs with villages. Most now have access to a mill. The machinery at Matsuda, being more efficient than the older machines at Hanashiro is able to polish the rice satisfactorily after going through the mill three times. These mills are very busy during the harvest seasons.

252 There are also survivals of older methods of hulling and polishing rice. These are no longer used, though many of the old have not lost [912] their skill. Before machine polishing was introduced, the hulls were removed by pounding the rice in a mortar, usually with a long bamboo pole narrowed in the center for a grip. After the hulls were removed, the rice was put through a quern, or a mill known as a shiriushi. This has two working parts: a base about a foot in diameter and perhaps a foot in height. It looks like a smoothed off log. In the center, there is a wooden pin, perhaps 1 1/2 feet long. Over this part, which looks like an upright piece of a log with a rolling pin stuck in its center, the upper part, made of wood and of the same diameter is fitted. A bar across the inside of the top of the upper part has a hole for the pin. On the outside, wooden plugs provide places for attaching ropes. [462] These are pulled back and forth by women sitting opposite one another. The rice is poured in at the top, the quern is moved first clock- and then counterclockwise, the rice coming out in the rough crevice where the two pieces join. The rice is put through the quern as many times as is necessary to effect the polishing. In some querns, the inside of the upper part is grooved to quicken the polishing.

In polishing rice in this way, the mill is placed on a mat and the rice is gathered up periodically and put in baskets. It is then winnowed by tossing in a flat basket. Many of the farmers in the villages still have a shiriushi in their sheds, but it is seldom used.

1: Glacken E-5 (1951-1952) 1953 AC7 Okinawa AC7

1

Village Shops and Businesses

Village stores, small in number and modest in size, furnish their own people many essential services, but the offerings differ from place to place in number and kind, so that there are always commercial contacts of a sort with nearby villages or towns. This is brought out in the accompanying table of business and personal service establishments in each of the villages.

Village Shops, Businesses, Personal Service Enterprises

Type	Number of Enterprises in:			
	Hanashiro	Hinatogawa	Nagamo	Matsuda
Rice Mills	1	a/	a/	1
Sugar Mills	1		1	3
Small Retail Shops	3	5	3	5
Power Plant		1	b/	1
Import Store	c/	1	b/	1
Saw Mill				1
Blacksmith	d/	d/	1	
Retail Butcher Shop		1		
Motion Picture Theatre	e/	e/	e/	f/
Public Bath House	h/	2	b/	f/
Village Inn		1		f/
Eating Places		1		
Barbershop	g/	e/	a/	1

a No need for rice mills, no rice grown
b Served by Hinatogawa
c In nearby Asato
d Nagamo serves these and other villages in the township
e In Horikawa, opposite Hinatogawa
f Served by Ginoza village
g Served by Gushichan village

Rice mills (seimaisho) are recent in rural Okinawa. The mill in Hanashiro was installed in 1940. It serves nearby villages. The mill in Matsuda, also a recent introduction, is more modern. In each case, the mill has two machines of Japanese manufacture, one for hulling, the other for polishing.

Sugar mills (seitojo) vary in quality in the communities. Hanashiro has a machine for crushing cane. In Matsuda, war destruction

243 offered at the village shrine by the priestess. Today key agricultural
[782] events are still marked by small ceremonies in which the priestess be-
[793] seeches or thanks the gods, but the actual day for planting is determined by weather and the condition of seed.

When the rice is transplanted in March, the whole family spends long hours in the paddy. Then the paddies swarm with people; some prepare the soil by spreading fertilizer, others stand in the ooze to set
[476] the seedlings. Transplanting is done by mutual assistance groups, which will be discussed later in this chapter. They guarantee everyone a sufficient number of helping hands during the painstaking, rapid work, which has to be finished within a limited time. In a few days the whole paddy area suddenly turns from brown into the tender green of the young shoots. Once planted, intermittent weeding is all the care that is needed.

[261] In July the rice turns brown and is ready for harvest. This is an
[857] event of joy for the whole village, for young rice is most delicious and loved by everyone. By then vacations have started, so that schoolchildren can help to cut rice and carry bundles to the spot where it is threshed in treadle-type machines, located either near the field or behind one's house. As soon as the rice is threshed, the grain is carried to a place in the village where the wind blows freely. There a woman holds a flat winnowing basket filled with grain at an angle to let the
[782] breeze separate the chaff from the grain. The first rice is cut by men
[264] and offered at the family shrine before the whole family eats a specially
[251] prepared gruel. Rice is usually stored in one or two oil drums in the kitchen-side corner of the front room. Better houses have a metal-lined
[256] storeroom. Once a week a supply is taken to the miller to be hulled and polished.

Those whose fields are sufficiently wet plant a second crop, and the cycle is repeated once more in midsummer, with the second harvest falling in late December.

244 Sweet potatoes can be planted throughout the greater part of the year if the soil is not too dry. They take from five to seven months to
[262] grow to full size. Although less popular than rice, no part of the plant
[231] is wasted. The large tubers are consumed, the small ones are usually fed to the pigs; the young leaves are used as vegetables, the older ones cooked into pig food. Slips are cut and used for planting a new crop.

The preferred variety of potato (*tadushi imu*) is grown in the dry paddies during the second rice season. To plant this potato, the soil must be piled up to form a long, narrow, flat-topped mound. One of the hardest jobs for farmers, this is done by men in the humid heat of a midsummer day. Women set the slips after the earth has been moved.
[251] These potatoes are the only variety which are thought to improve with

2. Rural Industries

178 438 543 Generally speaking, it can be said that much less effort is put forth in the countryside now toward home industries than was the case before the war. In Nanahan making of products at home has declined to the point where rather than being made for sale, they are made only for exhibit at the fair given annually at the local primary school. Even here considerable urging is required by the village officials, and entries are forthcoming only by an appeal to pride in one's village's standing at the fair.

249 257 Sugar Presses and Mills Okinawa has two modern western-style sugar refineries, one at Haebaru and one on the isle of Minami Daitō. At the other end of the scale there are the some-400 horse-drawn rotary mills. Between these there are perhaps a dozen or less mills which utilize gasoline-powered motors and are geared to operate on a much larger scale than the rotary presses.

471 257 461 In rebuilding the big mill at Tomoyose which had been destroyed in the war, each family that owned stock in the mill contributed the labor of one person per day of building. On a typical day they started work at eight, had a fifteen-minute "break" at ten, and returned home for lunch for an hour at noon. After an afternoon "break", the work continued until six. Breaks and resumption of work were announced by pounding on an empty oxygen cylinder of large dimensions. The only break I observed lasted for 24 minutes. Tea was served to everyone, and the men sat around discussing how they would be able to pay for the building---which was made of sandy limestone from Minatogawa---and 471 257 where they would borrow money. The sugar produced was to be sold to the Agricultural Federation in Naha, as is the sugar produced at the smaller mills. However, the sugar was to be sold in 50 kin (66 pound) bags rather than in [433] 100 kin barrels. The potential annual output was estimated at 15,000 bags, or approximately one-half the Tomoyose village production.

256 Kanegusuku Rice Mill There is one small rice mill in Kanegusuku. All the villagers who have rice land---or about 70% of the families---utilize this mill for polishing. No one in the village uses the [439] old-fashioned hand mill. The owner of the rice mill says that most of the villagers cannot afford to pay cash for having their rice polished. Consequently he takes as multure about two-thirds of one 'gō' from each 'shō' of rice. This amounts to approximately six percent of their rice. The villagers evidently trust him completely, for no one was seen standing around watching while their rice was being polished.

The owner says that his machines are old and break down frequently. Three machines are required for the whole process. This is not a full-time job except during the harvesting periods. The young man who is owner regularly works on his family's lands. All operation and maintenance are done by him; he does not hire a helper even in the busiest times.

286 433 [178] Mat-Making in Kanegusuku The three-cornered sedge ('sankaku-i') is a reed grown in a wet field like rice, and is the basis of 'tatami omote' and 'goza' manufacture, the chief home industry of Kanegusuku. Production of the reed in Kanegusuku today is about one-tenth the pre-